

Light

on
Spiritualism and Psychical Research
Founded in 1881.

No. 2859. VOL. LV.

(Registered as THURSDAY, OCTOBER 24, 1935. a Newspaper)

PRICE TWOPENCE

TEACHINGS OF SPIRITUALISM AS A GUIDE TO LIFE THE FORMATION OF CHARACTER

By REV. C. DRAYTON THOMAS

Four Lectures on "The Teachings of Spiritualism as a Guide to Life" are being delivered as part of the winter course at the London Spiritualist Alliance. The first of the series, given below, was delivered on October 9th, by the Rev. C. Drayton Thomas.

MAY I begin by quoting some favourite lines :

It is an old belief
That on some happy shore,
Beyond this sphere of grief
Loved friends will meet once more.
Beyond this sphere of time
And sin and fate's control,
Serene in changeless prime
Of body and of soul.

Happily, to us, this is no mere *belief*, whether old or new. It is a *certainly*.

I speak to you as to fellow students who, by personal experience, know that one or more who have passed through death have spoken and proved their identity. We know there is life beyond death because loved ones have talked to us from that condition or realm.

We have been assured that in the Beyond are many resting places, many different levels of society and spheres of residence.

Wherever people gather in societies they tend to form groups. I remember it was so in my school. It was so when I went out into life. It was so when I entered the Church.

Taste, character, and other considerations are always dividing people into sections or social levels. In earthly life although people tend to find their proper level, it is a rather uncertain process.

We hear of some born in high degree who have come down in life, perhaps through drink, or dissolute habits, even to sleeping on the Embankment at night ; and you could give the names of others who have risen from working-class homes to occupy high positions in the land.

Many factors combine to operate besides personal character, and it is not always that merit comes to the top.

In the Life Beyond it is otherwise, for the people in each of its realms are there because of what they actually are. Those of high character go to a high place, and the refined and spiritual find themselves with

refined and spiritual people. Pretence no longer avails. One cannot there sail under false colours. We are seen for what we are.

Each one finds his own level in the Beyond, and the determining factor is *personal character*. Character is there the only key admitting to the society you wish to be in and, one might even say, to the places you would like to visit.

I remember when coming home with a friend from Switzerland, we decided to break the journey at a German city. There were two things we wished to see there—the Cathedral and the river. We made our way gaily to the centre of the town and found a tram which would take us to the river ; but the tram conductor would not take our money. It was Swiss and English money—we had no German coins. So we were stranded, not having the coinage of the realm. We went to the Bank, but there were no clerks there—they were away for the lunch hour. We had plenty of money of the wrong kind, but not a coin that was of the least use in that city. Therefore we could not go where we wished. We were paupers for the time being, because we had not the financial key that unlocked in that realm. There is only one key that unlocks in the other world and that key is character. It is by character you get to where you wish to be, and among the people you desire to meet.

Each finds his own level, and character decides it. Hence it is all important that we should so live here that our character shall be suitable for the realms of happiness.

Were there time I would dwell upon the fact that an evil life here, whether positive evil by deliberate wrongdoing persisted in, or that very common negative evil which is just a disregard of good—whether one or the other—that evil life lived here leaves one, on entering the next life, without the kind of knowledge that is necessary for happiness and welfare there.

And further, evil living deprives one of the appreciations that would make heaven enjoyable.

You remember Shakespeare's seven ages of man. The infant, "pleased with a rattle, tickled with a straw," can appreciate the rattle and the straw. Then, in later years he becomes the magistrate interested in "wise saws and modern instances." He would no longer appreciate the rattle and the straw, but the little lad with the rattle and the straw would not

appreciate the wise saws and modern instances. To be living where you cannot appreciate your surroundings is extremely dull.

Well, an evil life persisted in leaves you without the power of appreciating heaven, and it leaves you also with a serious lack of ability. Evil people can often obtain what they want in this world by money, by cunning, or by physical force. But neither of these ways of getting what one wants are available in the Beyond; hence the helplessness of evil persons on passing there. Lacking knowledge, appreciation, and the ability to obtain what they desire, their prospect is gloomy. Furthermore, there is *presently*—I emphasise the word “presently,” for I gather that it does not come to everyone immediately, sometimes it is a long time coming, but to every person who has lived evilly on earth, there comes eventually in the Beyond a realisation of what they have lost and also a vivid realisation of the misery and sorrow which they inflicted on others by their wrong doing. And then comes remorse.

Evil here may, in the Beyond, lead to long and painful discipline; but, thank God, despite our age-long misunderstanding of the Gospels, it is a merciful remedial discipline and not endless punishment.

If you have followed me so far you will agree that our inner life of character, our soul, is the one supremely important consideration.

REALITY OF THE SOUL

The scientific world and the psychologists do not readily admit the reality of the soul. When they use the word they regard it as the sum total of one's mental activity.

Spiritualists have the enormous advantage of knowing that they have a soul, a personal self, which survives physical death. They know it because that which spoke to them from Beyond was the very self or soul of the loved one passed away. Our communicators from the other side, who speak of this, agree that when we pass over, our subconscious stores of memory and our conscious mind unite, and that one finds oneself in an etherial body which is as effective as was the earthly body here. That etherial body and the soul inhabiting it is then one's self.

It would be well if we more consciously recognised this deeper self or soul.

At this moment, I see faces in the audience and I know that I am speaking. That is all of which I am conscious superficially; yet within call are my memories extending over 60 years, memories of what I have done and heard and read. Possibly thousands of such memories have been lost, but tens of thousands of them can be recalled at will. I do not know them at this moment because I elect to limit conscious attention to this room. This limited consciousness is my superficial self. My deeper and real self has control of that far-extending past experience.

Our deeper self or soul is rich in treasures, which it

can bring to consciousness at will. These include ideals, resolutions, aspirations.

Let us, therefore, form the habit of exercising the soul wisely and more consciously. Select thoughtfully your moods. If, in the morning, one “gets out of bed on the wrong side,” it does not follow that one need stay in that mood. If you feel dull and depressed, it is quite unnecessary that you should allow yourself to remain feeling dull and depressed. If someone makes you smart, you should not allow yourself to continue feeling hurt. You are the master of your moods, and should change and select at will. Too often we take what comes as tamely as the man who, opening his paper at the breakfast table, reads all that is printed there, the advertisements, the filth, the half lies, and the facts just as they come, column by column, page by page.

Now, it is unwholesome to live one's life so. Bad moods come, unhappy thoughts come, unwholesome actions are suggested. We can choose among them, deliberately selecting or rejecting. That deliberate choice is the soul asserting itself.

PULLING THE TRIGGER

We read of sportsmen who wound themselves, or perhaps accidentally kill somebody, because their gun goes off when they are clambering over a gate. The gun had a trigger at cock, something touched the trigger and then the gun went off.

We are full of triggers at cock, and are charged with dangerous material liable to be exploded to our own and others' hurt.

We allow circumstances to pull the trigger and we fly into a passion. We allow some subject to make us testy and uncomfortable. We have to do some task: we do it in the same old way instead of thinking out better ways of doing it. Have we not quarrelled with the same person a dozen times about the same little matter? We are souls destined for an infinite future, shall we go on quarrelling for another dozen times simply because that person knocks the trigger and fires off our habitual reaction? Surely not. We are souls, and soul can assert itself. The soul is a great and powerful personage. Too often we live only on the surface, in the limited superficial self which is emotional, unimaginative, stupid and, like the leaf before the wind, driven hither and thither by circumstances.

When we arrive in the Beyond we shall live in a more alertly conscious manner, so it is just as well we should begin to do so now.

Some of you may have taken a course in a system of memory training. If so, you will be familiar with the devices which help one to concentrate and live intently in the work on hand at the moment. That intensity makes it twice as enjoyable and four times as easy. Concentrate wisely. Why should we meander lackadaisically when we might live intensely and joyously?

I have great hope for religion. I think it will presently become many-sided in its helpfulness, and on its psychological side will teach wholesome ways of self-management which we elder people wish had been shown us at school.

Let us question our habitual reactions and the decisions that we make each day, noting whether our reactions and choosings are wise and worthy. As Christian and kindly people we doubtless do consider whether our choice and reactions are worthy, but do we consider whether they are wise? Do we not frequently react to circumstances without considering at all, automatically moved by feeling and old habit?

Habits save time and energy—yes, if they are good habits. If you have consciously formed a good habit it is, like a gramophone record, easily reproduced as often as required, but bad habits are reproduced with similar ease. Therefore discriminate. That is the way of progress from bad to good, from good to better, from better to best.

We need all the help we can obtain. In days to come, such aid may be more organised. I might illustrate this

THE QUEST CLUB

**MANY ATTRACTIONS IN
AUTUMN SESSION**

— APPLY FOR SYLLABUS —

Knowledge brings Happiness

Our daily journey through life is more satisfying if better understood in the light of Psychic Science.

Companionship in this study and practice is offered to members of the QUEST CLUB.

— FACILITIES for the inclusive fee of
— ONE GUINEA PER ANNUM —

Library, Lectures, Sitzings with Approved Mediums
— Use of comfortable and commodious house. —

At CAXTON HALL, WESTMINSTER—Thursday,
November 7th, at 8.15 p.m. —

Address by Miss LIND-AF-HAGEBY on
“The Challenge to Modern Thought and Action
by the Evidence for Survival”

Admission free: Silver Collection
Reserved Seats: Members, 1/-; Non-Members, 1/6.

**16 QUEENSBERRY
PLACE — S.W.7**
2 mins. S. Kensington Stn.

by the Oxford Group Movement; for it has certainly shown a great method of helping its members—that of sharing experiences. The failure or success shared helps others, and there is, in addition, the stimulus of intercourse with others of like ideals and aims.

AIDS TO DEVELOPMENT

There are several such aids we might discuss, but for our purpose now I will speak of what we can do each for himself alone. I suggest that we keep before our minds noble examples, worthy maxims, and consciously adopt high principles.

Who can truthfully say that he has consciously set before himself for imitation six noble examples?

How many of us have six worthy maxims by which we are trying to live? Could we write them down at a moment's notice? And similarly with high principles adopted? You will say to me that religion offers us all that. I agree, so let me speak about religion. It is essential to our subject. The people who speak to me from the Beyond were religious here and they are religious there. They may have modified their theological ideas; they will almost certainly have enlarged them, and probably shed many mistakes and partial conceptions of truth, but they still keep the essence of religion—a desire to co-operate with the Creator, to please Him, and to help their fellows.

One of the great aids in religion is Faith, a resting the thought upon a fact, or a person, in trust. When we direct attention to a person and rely upon his sympathy and aid, or direct attention to a certain fact and rely upon it, that mental attitude links us with the person or with the reality. It is easier for Spiritualists to exercise effective faith because they *know* that the Beyond is a fact. Many of our fellows believe it on hearsay, but *you* know at first-hand that there is a Beyond and that there exists a high and higher, right up to the Highest. How easy for you to rely upon that and to be influenced thereby in all you do and think and say. Faith to the Spiritualist is comparatively easy. Let us not fail to enjoy it.

Closely connected with Faith is something which will come into its own some day although now often spoken of disparagingly. I mean the power of imagination. Now, imagination in business means foresight, and because of using it many have succeeded where others failed. Imagination in the Researcher enables him to devise more methods of experiment than other men, and so he reaches his goal much sooner.

Imagination is the power of imaging to yourself either what is out of sight, or possibilities, or alternatives of what may be.

Psychology teaches that the thing we imagine has more influence upon us than the thing we merely resolve. Probably you have read about this and you know the arguments and illustrations. Many a person who does not wish to do a particular wrong thing yet does it. Such persons may resolve not to do it; they perhaps make vows not to do it; but just because they picture themselves doing it and enjoying it they presently do it despite their vows. The thing you picture yourself doing has more power over you than vows and common-sense. Men do not live by common-sense so much as by emotions and desires. We must get the right side of emotions and imagination. It is easier for you to develop your soul on these lines than

for the ordinary person. You *know* that your loved ones are in the world beyond. You understand what Longfellow meant in his poem:

Year after year we think what she is doing
In those bright realms of air;
Year after year, her tender steps pursuing,
Behold her grown more fair.

Not as a child shall we again behold her;
For when with rapture wild,
In our embraces we again enfold her,
She will not be a child,

But a fair maiden, in her Father's mansion,
Clothed with celestial grace;
And beautiful with all the soul's expansion
Shall we behold her face.

He would never have written that if he had not given wings to his power of imagining the thing that was beyond his sight.

O blessed life! the soul that soars,
When sense of mortal sight is dim,
Beyond the sense—beyond to Him
Whose love unlocks the heavenly doors.

O blessed life! the heart at rest
When all without tumultuous seems,
That trusts a higher will, and deems
That higher will, not mine, the best.

O blessed life! the mind that sees,
Whatever change the years may bring,
A mercy still in everything,
And shining through all mysteries.

O life! how blessed, how divine!
High life, the earnest of a higher!
Saviour, fulfil my deep desire,
And let this blessed life be mine.

May I in concluding, speak of Prayer—the communing with God as with a father, and talking with Jesus as to an elder brother. Do not worry about theological disquisitions; perhaps you have the right idea of Our Lord's nature, perhaps not. Yet you know that He is living now. If for nearly two thousand years He has studied to aid mankind, how well He can help you.

Speak to Him as to an elder brother, and look up to God as to a wise and affectionate father, and commune with them. Remember that the response will come to your soul, not to the surface consciousness, but to the deep within. The mediumship which concerns us, as people that have to live the daily life, is the bringing up of what is learned by our soul into the normal everyday consciousness. It can be done with practice. Happy those who have access to their soul; happy the soul that has access to the consciousness that holds the helm so that life can be steered according to wisdom, love and knowledge. That conscious co-operation with heaven links us to men around and to God above, and I take it that it is the kind of life they live in the higher heavens, the life which Jesus lived while on earth and which He termed "eternal life." It is within our reach now, the developed soul in sympathetic and conscious harmony with others and with God.

Happy are they who here and now seek to live as life is lived in the high realms beyond earth.

SPIRITUALIST MISSIONARY WORK IN CANADA

A correspondent describing himself as Official Missionary of the National Spiritualist Association of Canada writes us an interesting letter, while appealing for back numbers of *LIGHT* for propaganda purposes.

He has embarked upon a scheme which entails the sending out of some ten thousand Spiritualist papers and booklets within the boundaries of British Columbia. He has already travelled extensively in Canada, and particularly in British Columbia, as far north as Alaska, and he finds that "People everywhere in northern British Columbia are interested, sincere, and a wonderful class of fine pioneers. They live a hard life

on the frontiers, but a clean life. They, too, are entitled to know the truth of their future life."

He also describes how he was arrested in a northern town on a charge of witchcraft. While waiting to see what was to happen to him, he challenged the police officer to define the term "witchcraft," but after searching several volumes nothing could be found to fit the case, and so the prisoner was discharged. Later on, our correspondent became on friendly terms with these same police, and had no further difficulties.

If any readers of *LIGHT* would care to assist in this work by sending literature, will they address it to Mr. Francis K. Reimer, 1236 Hornby Street, Vancouver, B.C., Canada.

MAN'S TRAVEL TO THE STARS

Review by H. F. PREVOST BATTERSBY

INFINITELY perplexing is the information one receives of the Hereafter. The labour that has been expended in collating the accounts of the Four Evangelists is light compared with what would be required to produce a composite picture of the world beyond the grave from the particulars provided by those who have or have not been there.

Plans, projections, sections, elevations, in outline and in perspective: it would be easy to delineate the Heavenly Mansions, if only a few reports of them would agree.

Three years ago an impressive account was communicated by F. W. H. Myers through Miss Geraldine Cummins, and they have again collaborated to supplement the description furnished in *The Road to Immortality*.

It will be remembered that in that volume the journey of the soul was depicted from the Plane of Matter, through Hades, and the Planes of Illusion, Colour, Flame and Light to the final fusion with the Supreme Mind; and of these, in the new volume, more explicit details are given.

Of the second level of Consciousness, the Intermediate Plane, or Hades, not much more is said; but with the Third Plane, the Plane of Illusion (the Immediate World after Death), we make closer acquaintance.

It is Illusion, but not more illusion apparently than surrounds us here. Here we confuse solidity (or what we take for such) with reality, and go to the grave before discovering our mistake.

THIRD PLANE DISCOVERIES

But on the Third Plane the discovery has to be made before any advance in adventure; the puzzle is that the illusion can last for so long.

"In the world of Illusion," we are told, "the sportsman may satisfy the hunter's instinct" (for shooting or slaughtering birds, beasts and fishes) "to the fullest degree." His craving to shoot the birds creates the birds, and they are actual in the sense that they are of etheric substance.

"When the sportsman eventually realises that pheasant, partridge and woodcock all spring out of his imagination, he will probably no longer experience the keen gratification that follows a good day with the gun."

That he should only do so "eventually" seems somewhat difficult to understand. Similarly, the gourmand will revel in succulent repasts, the stockbroker in stocks and shares, the scientist in his uncompleted studies; and in this "Sphere of Terrene imagination" . . . the illusion of sexual passion may be experienced as long as it is the soul's desire; though, contrary to the information conveyed to Mr. Shaw Desmond, "women do not bear children."

It is from this sphere that the candidates for reincarnation seem chiefly to be drawn. We are told that "there can be no law which covers the whole field of conscious life" in this connection; but "until we have harvested many times the fruits of lives spent on earth we shall not, save in exceptional cases, live on the higher planes beyond earth."

In this sphere it is also possible to survey the memoried life of earth, and live again in any period; to listen to Socrates, dine with Cæsar Borgia, or witness the horrors of the Inquisition.

It is this sphere which corresponds most closely to the theologians' conception of Paradise—"an effortless, joyful state of being which extends illimitably, which offers no scope for endeavour and provides only the monotony of satisfied human desires."

It is dissatisfaction with that monotony which drives

Beyond Human Personality. Communicated by F. W. H. Myers to Geraldine Cummins. London. Ivor Nicholson and Watson. 1935. 6/-.

the soul back to earth, or leads it towards the Plane of Colour (the World of Eidos), the realm of pure form. There it links up more intimately with its group, learns from the varied experience of its members, and gradually becomes this larger self, losing the personal human sense, and seeing Earth as a mere speck behind it on a past journey, as it travels onward in the "Group-Soul" to the Plane of Flame.

THE FIFTH PLANE

"The great enterprise on the Fifth Plane may be said to be the development of the self in relation to the psychic tribe. . . . the old human limitations begin to fall away, for we commence to think cosmically and so come to be cosmically. We are at the opening of a new chapter in our evolution, we are beginning to learn that we are not aliens in a vast universe . . . We perceive as well as feel our fundamental relationship to the planets, the sun, the moon, and all the vast stellar system. . . . The stored up experience belongs to the psychic tribe; and to the group such gathered harvest is priceless in the spiritual sense . . . for it contains not merely earthly recollections and memories of Eidos, it contains also the sum of experiences contributed by those members of the tribe who have incarnated on planets in the various solar systems and have lived as beings of flame within the diameters of the revolving stars."

This reference to planets in other systems than our own may be frowned upon by the astronomers, who regard our own small cluster as the result of an accident unlikely to recur in the ample fields of Space.

In that system we learn that Mars was once "the home of intelligent individualised life . . . in appearance and vibratory character near to man . . . but immeasurably superior in mathematics and science," and in intelligence as well, it would seem, since, overcrowded as we are to-day, they practised birth-control.

On Venus there was, or will be, incarnation of beings different in certain respects from man, and on "at least a hundred million solar systems . . . there are planets similar in character to the earth-planet whereon vibrate human beings of like nature to ourselves . . . and at some time during their journey through eternity, men may experience incarnation on a heavenly body other than the earth they know."

STELLAR EXISTENCES

But rising to the Plane of Light, the need for earth conditions disappears, and not the planets but the suns they encircle serve for a habitation.

"When a soul is born upon a star, a group of flame beings may be said to be responsible for the birth. . . . They come together, and through a sharing of all things they are enabled to give birth to a new flame-being which suddenly, marvellously leaps forth from their fused imaginations." But whereas the body of a human being changes completely in seven years, "the body of solar man is completely transformed—not one atom remaining the same—in the fraction of a terrestrial second."

Having, however, not yet attained to the Fifth Plane, the narrator can only repeat what he has heard from those who have travelled further along the road. But he has much from his personal knowledge to tell us which is of interest.

That "it is possible for the embryonic souls of animals so to evolve that many, making one group, eventually become one human soul," a surprising deviation from what one surmises to be the line of evolution.

That the spirit of the group, realising that certain souls are unable to enter the mind of the Creator, and are therefore unworthy of Immortality, can condemn them to disintegration. That Christ was not an incarnation of Elisha, nor of any other human being, but,

(Continued at foot of next page)

TELEPATHY FAILS AGAIN

By MAJOR C. H. MOWBRAY

MY little friend "Penanne" came through to me when sitting with Mrs. Cooper, Mrs. Mason, Mrs. Barker and the Misses Moore; but though she convinced me of her identity, she had never been able to give me her name, and I had firmly refused to pass on her messages to her mother until she did. (I might mention here that when I did finally show the mother my notes she was quite astonished at what the child had told me—chiefly about the disposal of her dolls and other toys which I knew nothing about.)

Matters had reached rather an *impasse* when at a sitting with Mrs. Barkel my old friend Major M— was able to rap out his name (the account of this will be published in *LIGHT* soon). I wondered if this little girl could do the same; so, the next time I sat with Mrs. Barkel, I got into touch with the child and asked if she could spell out her name by raps. She said she could, and started "P," "E," "N." I naturally expected her next letter to be "A," but it was not—it was "E," and she spelt out "Penelope Anne in full. This was her correct name, but never in my life had I ever heard her called anything but "Penanne." Surely, telepathy should have given me the name I expected and had been waiting for for months.

The very next day, I sat with Mrs. Blanche Cooper, the Voice Medium. The child came through and I said: "You gave me your name by raps yesterday." "Yes—wasn't I clever?" was the comment; so I replied: "You will be still more clever if you give it to me by voice now." It was quite pathetic listening to the Voice trying to get her name out. Sounds like "Pah," "Pah," came and then: "Daddy, I can't." I told her that, as she had given me her name the day before, I would tell her mother about her, which I did.

To cut a long story short, her mother was at first entirely incredulous, said she didn't believe a word I had said, but couldn't make out how I knew about the dolls. I gave her lunch, arranged for a sitting for her with Mrs. Cooper, and went with her—the sitting being booked for myself and a friend. Now, this good lady has a very strange name—we will call her "Possett,"

though that is fictitious. Suddenly, a voice called "Possett, Possett," with the result that my friend nearly jumped out of her chair, and the Voice stopped. I told her to ask who it was, and the Voice replied: "Granny." "Oh," she answered, "are you Lumpy's mother?" The Voice replied: "Not Lumpy's—Arthur's!"

(My friend told me after we came out that she had been in the habit of calling her husband "Lumpy," much to the annoyance of her mother-in-law, who would invariably correct her and say, "His name is Arthur, not that silly name.")

Then "it" happened. A voice called "Mummy, it's Pen"—that was the name the mother always called the child by.

That one sitting turned a very miserable woman into a very happy one; and last time I heard, these two were in constant communication. I also gained a very real friend for life on this side and one on the other side too, I trust.

"Waste of time?" "Dishonouring the dead?" "Telepathy?" Readers of *LIGHT* can judge for themselves.

MAJOR MOWBRAY'S LECTURE

Major Mowbray made his psychic experiences the subject of a most interesting and instructive lecture at the L.S.A. on Thursday night last week. He related the story (as above) about "Penanne," and the story of the L'Estrange materialisations published in *LIGHT* last week, and many other stories. He said there was undoubtedly much fraud connected with physical mediumship, but there was also much genuine phenomena to be found. Other articles by Major Mowbray dealing with his psychic experiences will be published in *LIGHT* from week to week.

My preliminary conversion to the idea that survival and inter-communication were possible dates from the year 1889, when Mrs. Piper of Boston (U.S.A.) whose powers had been forcefully testified to by Professor William James, was invited to this country for special study.—Sir Oliver Lodge.

(Continued from previous page).

he adds, "I am not concerned with the age-long wrangle concerning the divinity of Christ."

That "the mind does not merely communicate through the mechanism of the brain, but is in indirect contact with other physical centres such as the ductless glands, the solar plexus and the sacral plexus. But the soul has to work through the medium of the double and never directly commands matter." (What "soul" covers might be more exactly defined.)

That animals "may become our companions again in the world of Illusion . . . but only highly developed animals share our life on the Third Plane" (where, no doubt, they would be secure from the sportsman with his mental artillery.)

There is a very instructive chapter on Insanity, which entirely supports Dr. Carl Wickland's theory and practice; and another entitled "The Right Way of Loving," which compares the teaching of Christ and Buddha.

"Buddha and Christ are not wholly at one in their teachings . . . Buddha claims that deliverance from suffering is to be obtained by suppression of desire. He demands that it should be dried up at its source; that, in fact, his follower should murder a certain part of his earthly nature.

"Christ, on the other hand, requires of His disciples that they should control their desires, that they should be wise rulers in their own household. He would not have them pass sentence of death on this vital part of their nature.

"The religion of Jesus the Nazarene is the religion of

fearlessness. Whereas the religion of Buddha suggests a certain moral cowardice. . . . Buddha discloses a fear of suffering, a fear of the nature God had bestowed on him. . . . Christ, however, faced the flesh and the devil, lived in the company of all manner of men . . . and showed by His example how it was possible to be in the world and yet lead the perfect life.

"St. Paul's mind was, in certain respects, more in harmony with the mind of Buddha than the mind of Christ. For St. Paul was afraid of sin and death, or, in modern terms, of life and passionate love. Paul feared the desires of his own nature as Gautama feared them."

And in the after-life, the narrator tells us, we have to make our choice between the road of the Buddhist and the road of Jesus of Nazareth. That is extremely interesting—and unexpected.

One is met with other surprises. For instance, in a conversation with Sir Oliver Lodge, Myers can only suggest getting at the secret of the ether through considerable research and the making of a very delicate instrument. One would think, seeing he has made acquaintance with souls who have traversed the universe, that some definite conception of ether would have reached him. He might also have brought his fascinating study of the dark stars in Space to bear upon our nightmare of Entropy. But, as he is careful to tell us in another connection: "I do not write as one having authority. This little sketch of the soul's journey in relation to earth is written out of my own experience and knowledge. It cannot, by any means, be said to be the last word on the subject."

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

A VOICE FROM THE DARKNESS

Sir.—Shutting one's eyes will never convey what is really means to be blind, because you know that they can be opened again to see the world once more.

I am one of those 15,000 blured men who lost their sight in the Great War. The tap, tap, tapping of their sticks can be heard in many lands, as they grope through the midnight darkness that God had never made. We do not blame the shot and shell, or even the mustard gas. It was the benighted darkness of man's mind that took our precious sight away. Few of us poor chaps would have whimpered over our tragic fate if it had only helped to make that warless world which was so grandiloquently promised to us all.

"Peace will never come to this demented world by killing one another," says the tap, tap, tapping of my stick. "No," it says, "peace can only be brought about by helping each other; and what we ought to kill is all our selfishness and greed, and all our bitterness and hate. When that is done," says the tapping of my stick, "then there will be no more heaps of dead and dying human beings, and shrieks and groans and curses as if from hell."

So says my stick, and much more; and I should like all the statesmen of Europe to hear it.

Some of your readers may think that I am mad, and ought to be put away into a mental home; but my stick tells me that it is not I who am insane, but the dark world around me which my sightless eyes cannot see.
Blackstock Road,
Finsbury Park, N.4.

REGINALD MARSDEN.

TO STOP WAR

Sir.—The writer under the above heading (LIGHT, 10/10/35), whilst making no reference to the point of issue, i.e., "denunciation by Spiritualists as a remedy for war" compared with the alternative submitted in my letter, affects to quote me as having made dogmatic utterances on the subject—Why? I suggest that all who feel competent to "set out" in one small paragraph, "the only way to stop war," might well read and consider Stainton Moses' *More Spirit Teachings* (particularly para. 1., page 33), i.e.: "Wars will cease when man is perfect, but that can never be while he is incarnated."

E. P. DAMPIER (Capt.).

"HAVE NO FEAR"

Sir.—From the correspondence on peace, colonial possessions and allied problems, I gather there is no real unity of understanding amongst Spiritualists on these subjects. It is very natural that this should be so—considering we may all be Spiritualists, but few if any of us are experts on foreign politics and on colonial questions. This ignorance need not leave us in a muddle as to what we should do. Convinced as we all are of the ministration of the heavenly powers, we can put our desire to help at their disposal. In a united effort this should truly represent a considerable amount of power. This point of view is admirably described in a communication from Mrs. Vaughan's control, which I venture to quote:

"No human brain can see the solution of the present difficulties. Therefore do not send out your strength in any direction which happens to appeal to you. Take decisions in matters of which you have full knowledge and which are of your concern. But in the more distant affairs say: 'Here I am with all my strength to help, I put it at the use of the higher entities. They will decide the direction. These entities outside your earth collect these forces and use them. Their influence is more or less proportionate to the forces thus put at their

disposal, so much so that if everybody on earth aspired in this way, our problems would be settled.

"The people of the left hand path are strengthened not only by evil thought, but also by thoughts resulting from an anxious muddle. Many people, who have an aspiration towards better things, cannot see how these may be brought about. There is tumult in their minds and the higher centres cannot use their aspirations. The apparent invasion of evil can only be stemmed by a force higher than the purely mental can grasp. Send out your vibrations to help, and have no fear!"
Amsterdam. (Dr.) W. H. POSTHUMUS VAN DER GOOT.

TWO ROSE TREES

Regarding the article on Memorial Inscriptions in LIGHT (October 17th), my daughter died in Buenos Aires; and, on a small marble head-stone in the British cemetery, near Hurlingham, B.A., I have put: "The dead have never died," and two small rose trees were planted in front of the stone. One tree flowered abundantly, as is quite natural in that climate—the other withered. I went out to the Argentine to see the grave for myself, and intended to plant another rose tree. Suddenly I realised that if it lived and flowered it would entirely screen those words from view. That was my answer.
ELIZABETH LEMON.

"NO MORE TEARS"

Sir.—I think it may interest your readers to learn that King Leopold of Belgium has accepted a copy of *No More Tears*, which was published recently, and I have received a letter from him saying it had deeply affected him and assuring me of his perfect esteem.

I have had numberless letters thanking me for having published the book, and I am very gratified that my experiences have brought such comfort to those hopeless souls who have been steeped in sorrow, but I am most grateful of all to know it is instrumental in teaching them that God is a God of Love and not of Fear.

I am told that extracts from my little book have been read in some of the churches. It is good to think of the vast number groping and anxious for the truth.

One of my correspondents writes: "Your book has been the means of entirely altering my opinion of Spiritualists and Spiritualism. If all Spiritualists view it from the same point of view as set forth by yourself, then it must be the grandest and greatest religion in the world." This from a Churchman speaks for itself.
Clifton, Bristol.
(Mrs.) A. STUART.

PYRAMID MEASUREMENTS

Sir,—In my letter under the heading of "Pyramid Measurements" in your last issue, something has gone wrong between my writing and the printer. The third paragraph should read: "This particular Pyramid is known as a 'Pi' Pyramid; if its height [not base] be I, then twice its side is Pi (3.1416)."

H. ERNEST HUNT.

(Letters on the Pyramid problem from Mr. W. Kingsland and Mr. A. W. Trethewy will appear next week.)

Confraternity Luncheon Hour Meetings

will be held at

THE FORTUNE THEATRE, RUSSELL STREET, W.C.2

12.30 to 1.30 p.m.

at which

Addresses will be given by Representatives of the Churches, and by Spiritualists, followed by a Demonstration of Clairvoyance by Mrs. ESTELLE ROBERTS.

Chairman - Mrs. ST. CLAIR STOBART

Speakers:

FRIDAY, OCTOBER 25th (To-morrow) The Rev. R. W. MAITLAND
Mr. ARTHUR FINDLAY

FRIDAY, NOVEMBER 8th The Rev. T. B. CLARK
Miss ESTELLE STEAD

FRIDAY, NOVEMBER 15th Mrs. ST. CLAIR STOBART
Mr. GRAHAM MOFFAT
(The Ven. A. F. Sharp in the Chair.)

Refreshments may be had in the Theatre.

Admission Free. Silver Collection. Doors open at 12 noon

LETTERS TO THE EDITOR

PUBLIC CLAIRVOYANCE

Sir.—I see that Mr. Hossack has made my letter of 10th inst. a basis for a letter on Public Clairvoyance, though my letter was chiefly concerned with the very useless type of spiritualistic services one finds all over the country. So far as my experience with Clairvoyance goes, I have received far more cause furiously to think than I have from all the rest of such services combined.

For instance. The other day at one of Zodiac's long addresses at the Guild Hall in Cambridge, with an audience of some 800 or more people, I received from the clairvoyant Medium a most wonderful message concerning my late wife and a domestic who had been with us for over 25 years, while others there received equally wonderful and true information. I was sitting in a very inconspicuous place, and did not know as many as ten people in the whole audience, if as many. I had never heard of the Medium in my life before, while, as it happens, I had been bored with "Zodiac's" terribly long address and a hard chair. So I was by no means in a receptive or psychic mood.

I have regretted ever since that I did not get up and tell the audience that the messages I got were quite O.K., as it is in this matter, I think, such public messages miss a lot, inasmuch as the audience never really knows whether the messages are "correct card" or not.

I respectfully submit that Mr. Hossack's arguments are based on a mistaken postulate, or rather several "half" postulates. For example, he says, "All of us who have realised the great message Spiritualism brings" and that "the more highly educated the individual, the less likely is a clairvoyant message to sway him."

There are many thousands of people who believe in the general teachings of Spiritualism, but who have never come across any "evidences" in their own experiences; but if some of these very highly educated sceptics suddenly are put up against it with a message such as I got the other day, they are forced to scratch their heads and think no end. One such message may not convert them, but when they talk with other equally highly educated sceptics and find that they also have been put up against it—well, it means for a certainty their mass scepticism is of considerably less S.P.G. and thus "every mickle makes a muckle."

My argument, therefore, is, by all means have good clairvoyant Mediums; but, as far as possible, get the recipients to state openly and in the full hearing of the audiences whether said messages are O.K. or not; and, instead of the namby-pamby addresses and hymns that one hears at such small spiritualistic services, let us have a series of readings from good psychic books—with explanations and discussions on each reading, and let every member of the congregation take in LIGHT for further information and head-scratching in general.

In this way, some progress would be made, however small; whereas, with the meaningless services we have now in these churches, nothing is really gained at all.

Any man with a reasonable amount of thinking power, going to such lectures could quite well "get the hang of" the teachings and arguments sufficiently well to understand what the readers or lecturers were talking about—that is to say there is no need to have that high education that Mr Hossack asks for. If such high education were necessary for a common or garden understanding of Spiritualism, then it would be goodbye to Spiritualism for all the good it would do this sinful world.

JAS. H. BURN-MURDOCH.

The Archbishop of Canterbury, preaching in Canterbury Cathedral on Sunday, called for "an open-minded inquiry into mental disturbances which can be controlled or settled by the influences of faith, prayer and sacraments."

THE OXFORD GROUP MOVEMENT

Sir.—Mr. Prevost Battersby's review of Rom Landau's book, *God is my Adventure*, must make all serious readers feel that this book is well worth attention. It seems a pity, however, that Mr. Landau should give such an unfavourable view of the Oxford Group Movement, which, after all, is only one of the world's periodical attempts to get away from dogma, and reawaken interest in the life and teaching of Jesus. Spiritualists should be the last to refuse sympathy here; for this movement, like their own, has been, and is, the object of much ill-informed and not too kindly criticism.

Wherein does Mr. Landau find the "snobbishness"? Is it because the movement attracts a large number of public school and university men? Would he praise it if it failed to appeal to those? Are your readers aware that, at the enormous gatherings at Oxford in July, besides those staying in hotels and boarding-houses, there was a large camp of followers from the labouring classes, including many of the unemployed?

I have no first-hand knowledge of the movement, and hope I am unbiased; but several of my friends are in it, and from these I have heard no suggestion that the confessions are "hilarious"—whatever Mr. Landau may mean by that term. He objects to their belief that a "quiet time" necessarily establishes a direct contact with God. Now, how do Spiritualists proceed when they wish to contact the spirit-realm? Is it not by sitting for a "quiet time?" And what of all the great mystics, Eastern and Christian? Did they not, like Jesus, go apart to pray? Was it not by "waiting for the Lord" that they expected and hoped that He would "incline His ear?"

Mr. Landau quotes a Fellow and Tutor of an Oxford College to the effect that the movement is "depraving in its ultimate tendency, and . . . inimical to the formation of fine character." This is the view of one man, speaking of the influence on Oxford of this movement. Against this we have the fact that it is a living force in not less than fifty countries; that men of position in Norway have testified that it has raised the moral tone of the country, and not least in its business aspect; that in Denmark, with its population of three to four million, last Whit Sunday Dr. Buchman addressed an audience of ten thousand; that the Japanese Christian, Dr. Kagawa, whose self-sacrificing life for the good of his fellows has scarcely been surpassed in history, has spoken of it as "bearing a vital message for his country in both Church and State."

C.F.

A PUZZLING EXPERIENCE

Sir,—I well remember the materialisation sitting to which Major Mowbray refers in his article in LIGHT of October 17th. It was held at the house of the stalwart worker in the cause of Spiritualism, the leader of the Christian Spiritualist Church in Norwich.

A curious incident which occurred on that occasion has often puzzled me since. I suddenly felt someone sitting on my knee, whether man or woman I could not tell, but I was able to feel up the warm, moist backbone of a naked living body, freely perspiring, until I came to where the head ought to have been—and there was none. And yet, the body was obviously alive. The weight, slight at first, afterwards increased rapidly until it became so heavy that I felt my leg would give way under it, and then suddenly it ceased to be.

It has often occurred to me since that it was probably intended as a demonstration of the artificial nature of an ectoplasmic body. A head was not required at the moment, and therefore there was none.

It was at this sitting too, if I remember aright, that Dr. Lamond had the contact with his daughter, Kathleen, which he afterwards described in one of his books.

Darsham Vicarage,
Suffolk.

ROWLAND W. MAITLAND.

Light

All communications for the EDITOR should be addressed "The Editor of Light, 16 Queensberry Place, South Kensington, London, S.W.7." Phone: Kensington 3292-3

Subscription Rates (including postage) — 12 months, 10s.6d.; 6 months, 5s.6d., or from Newsagents, 2d. weekly.

Subscriptions should NOT be sent to the Editor, but should in all cases be addressed to the Manager of Light, 16 Queensberry Place, South Kensington, London, S.W.7. Cheques and Postal Orders should be crossed and made payable to L.S.A. PUBLICATIONS, LTD.

AMERICAN and CANADIAN subscribers can remit by International Money Order, obtainable at all post offices, or from the foreign exchange departments of most national banks, at the current rate of exchange.

ADVERTISEMENTS: For rates apply: The Advertisement Manager, LIGHT, 16 Queensberry Place, South Kensington, London, S.W.7. (Phone Kensington 3292-3). Telegrams: "Survival, London."

Entered as Second Class Matter, March 12, 1929, at the Post Office, at Boston Mass., under the Act of March 9, 1879 (Sec. 327 P.L. and R.)

EDITOR GEORGE H. LETHEM

As We See It

A STONE INSTEAD OF BREAD

ANOTHER example of the help which Spiritualism could give to the Churches—and to individual Christians—is provided by a letter from a "Brother Minister" in the *Methodist Times*. This Minister's wife had died under distressing circumstances, and he writes: "I wonder what she is doing in the life beyond the grave. *Do you think she still lives somewhere?*"

This Minister, presumably, has been telling his people to believe in a life beyond the grave; and no doubt, until his trial came, he believed that he believed in Survival. Now, he appeals to the Rev. Leslie Weatherhead to say: "*Do you think she still lives somewhere?*" Evidently his faith had collapsed.

That is pathetic enough. But even more pathetic is the effort of Mr. Weatherhead to give his Brother Minister the assurance he needs, without calling in Spiritualistic evidence—evidence with which, as he has shown in some of his books, he is fairly well acquainted. Instead of saying boldly: "Of course, I know your dear wife lives and is probably often beside you and ready to speak to you if you provide the appropriate conditions," as he might have done had he used the evidence Spiritualism offers, Mr. Weatherhead writes some two thousand words (equal to nearly two pages of LIGHT) on the philosophical arguments for immortality and the love of God and the words of Jesus to the dying thief—all very good in their way, but quite unconsoling to a man whose heart yearns to know something definite about the fate of his own wife: "*Do you think SHE still lives somewhere?*"

Surely this comes perilously near to offering a stone to one who had begged for bread—a sin against his Brother Minister (and against all the readers to whom his laboured answer is meant to apply) of which we think Mr. Weatherhead would not like to be accused.

There is no reason whatever why this bereaved Minister should be left in doubt about the reality of the Survival of his wife, or why the readers of the *Methodist Times* should be made to believe that a laboured philosophical disquisition is necessary to prove the probability of life beyond the grave.

Direct evidence of Survival is on record in many books, and corroborative evidence is being obtained every day in the rooms of the L.S.A. and elsewhere. *That we know to be a fact*; for—with a heart-longing similar to that of the Methodist Minister—we have ourselves received evidence which leaves no doubt of survival and also gives at least some indication of "what she is doing in the life beyond the grave."

MODERN CHURCHMAN'S PRONOUNCEMENT

IMPORTANCE OF PROOF OF SURVIVAL

The following interesting pronouncement was made in a paper read by Dr. Douglas White, M.A., M.D., at the Conference of Modern Churchmen. It is published in THE MODERN CHURCHMAN for October, 1935.

NEXT let us pass to the Resurrection. To this meeting I need not labour the matter of the empty tomb. Whatever may be thought of that story, the question of life after death cannot depend on the resurrection of the material corpse. The evidence of such a resurrection in the case of Jesus is full of difficulties. There is no evidence that St. Paul believed in it; he differentiated between the physical and the spiritual body, seeming therein to have transhipped from the Hebrew to the Greek style of thinking.

But, taking all that for granted, what do we mean by resurrection? Here is the point I wish to raise, for it gives food for thought. Quite recently I have read articles and books, even in Modernist covers, in which it is constantly said that Christ overcame death, conquered death, banished death. It sounds well, but what does it mean? For the life of me, I cannot tell. Did Christ invent immortality? I cannot think it; I cannot even imagine its meaning. Jesus Himself believed in immortality, for God, He said, is not the God of the dead but of the living. He did not regard Himself as the initiator of immortality.

It is, indeed, open to argument whether He Himself, and St. Paul, thought that immortality was conditional on the quality of the earthly life: in *St. Luke*, Jesus is made to speak of those who are made worthy to reach that state, and St. Paul appears to envisage the same idea. But whether this be so or not, immortality was not brought about by Jesus, but, for the Christian world, was brought to light—that is, was proved to the satisfaction of the disciples by the appearances after the crucifixion. *If it had not been for those appearances, the Christian Church, in all probability, would never have existed.*

Now, if the actual human flesh of Jesus was not revived, He must have appeared as a disembodied, or a differently-embodied, spirit. To-day, it is asserted that His case was not unique—that the spirits of those who have died, do, or may, make themselves evident to the senses, whether eyes or ears, of survivors. I have had no experience of Spiritualistic or psychical phenomena; yet it puzzles me to hear it stated, on high religious authority, quite recently, that if such appearances after death could be proved beyond doubt to exist, this would be of no advantage to religious faith.

For myself, I think the gain would be inestimably great, for it would convince all and sundry that physical death is not the end of human personality. Such a conviction would, it seems, raise the whole current of human thought and outlook to a higher and more spiritual level; it might indeed do for us, in our different circumstances, what the appearances of Christ did for His Original followers. The well-grounded hope of a happy personal activity after death would be a powerful consolation to those who have loved and lost, as well as a potent stimulus to the higher life in this humbler sphere. It would remove the future life from the realm of speculation to that of knowledge.

What is the upshot of this short argument? Just that, while the character of Jesus was admittedly unique in human history, His appearance after death was not necessarily unique, but only more striking in manner and more congruous to His character than that of any other before or since. *It was the evidence of life after death that gave vitality to the Christian religion*, combined as it was with the assurance of the love of God.

LOOKING ROUND THE WORLD

SIR OLIVER AND THE BISHOP

SIR OLIVER LODGE, in the first of his articles on "Beyond the Veil," in the *Sunday Dispatch* (October 20th), begins—as we anticipated—a calmly reasoned reply to the objections recently advanced by the Bishop of London against Spiritualism, and announces that he will deal with the scientific aspect of the subject in a later article.

Sir Oliver suggests—and not without reason—that the Bishop's "ban" was "prompted by some unwise report of a supposed ecclesiastic statement in a recent sitting;" and we fear he may regard as equally "unwise" the prominence given in certain quarters to the identification of the "ecclesiastic" from whom the statement purported to come.

We notice that in one of their announcements, the *Dispatch* says these are "the last series of articles Sir Oliver will ever write." In this we hope the *Dispatch* is mistaken; but there can be no doubt that, because of Sir Oliver's great and varied knowledge of the subject, in all its aspects, the present series of articles will be read with great and respectful attention by his fellow-scientists as well as by religious people and the public at large.

"A FAIR DEAL"

Another series of articles on Spiritualism which may become important has been begun by the *Daily Sketch*. So far they have dealt only with the mediumship of Mrs. Estelle Roberts and the personality and teaching of her control "Red Cloud;" but we understand an extended investigation of the subject is contemplated, and that some kind of an investigation committee has been appointed. We assume—as we think we are entitled to assume—that the main object of the *Daily Sketch* is to profit by the popular interest in Spiritualism; we hope that, incidentally, the articles and investigation may help to spread that interest, and that they will continue, as they have begun, to give the subject "a fair deal."

TEACHINGS OF SPIRITUALISM

Once more the L.S.A. has given a lead to the Spiritualist movement by arranging for the delivery and publication of a series of authoritative lectures on "The Teachings of Spiritualism as a Guide to Life." The first of these lectures—delivered to a large and appreciative audience by the Rev. C. Drayton Thomas—appears in *LIGHT* to-day, and the other three (one by Mr. Thomas and two by the Rev. S. Cruwys Sharland) will appear in due course. It will be found, we think, that these lectures will provide a very helpful guide to the lines on which the implications of Spiritualism should be applied to all the spheres of life, and particularly to the development of character on which mentors from the "other side" place so much emphasis.

It is interesting, as proving the breadth of Spiritualism, to recall that the two lecturers belong to different Churches—Mr. Sharland being an Anglican and Mr. Thomas a Methodist. They have no difficulty of finding a common basis in Spiritualism.

JUDGE DAHL'S WIDOW PASSES ON

We learn that Frau Dahl, widow of Judge Dahl (author of *We Are Here*), of Oslo, Norway, passed away in her sleep on October 14th, at the age of 68. She had been greatly distressed by the tragic death of her husband (who was drowned whilst bathing), and by the charges subsequently brought against her Medium daughter, Frau Ingeborg Koeber, of having been instrumental, by her predictions, of causing his death. The terrible nature of this ordeal and the baselessness of the charge were made clear by the description of the trial of Frau Koeber published in *LIGHT* of September 26th, this year.

"FIRE-WALKING" EXPLAINED

SIR LEONARD HILL, in a letter to *The Listener* (October 16) provides a new explanation of "fire-walking," as demonstrated recently near London by Kuda Bux. "There is no evidence," says Sir Leonard, "that the fire-walking feat of Kuda Bux had to do with faith, other than the fact that confidence prevented sweating and kept the soles of the walker's feet dry," and so prevented burning during the two seconds that they were in direct contact with the charcoal surface of the fire. The feet of the amateurs who tried to imitate Kuda's demonstration "were moist, and in consequence charcoal stuck to one of them."

We are only mildly interested in fire-walking, and not at all keen to prove that there is anything "psychic" about it; but it must be pointed out, whilst Sir Leonard Hill's suggestion may apply to the performance of Kuda Bux, it does not explain the fire-walking scenes described by Rosita Forbes (quoted in *LIGHT* last week), in which one man remained in the fire for approximately 90 seconds whilst others knelt "amongst the cinders and hot ashes, scooping up the blazing fragments and pressing them against their bodies."

It would appear that, in spite of Sir Leonard Hill's explanation, there yet remains something to be explained.

MISS H. A. DALLAS

Miss H. A. Dallas, a valued contributor of *LIGHT*, and author of some of the most useful books on Spiritualism and Psychical Research, is about to go into hospital to undergo an operation for cataract, by which, it is hoped, her sight will be restored, so as to enable her to carry on her self-imposed tasks (which are really labours of love). These include not only the writing of reviews and articles on psychic topics for publication in this country and America, but also the writing of many letters to people interested in the subject. Miss Dallas asks us to inform readers that for some weeks she will be unable to deal with correspondence in any way—either to read letters or to reply to them.

We are sure our readers will join with us in hoping that the operation will be successful and that Miss Dallas will be given strength and courage to enable her not only to face it calmly, but to benefit by it to the fullest extent.

ET TU, SCIENTIST?

There has been discussion recently as to why Spiritualism has not been recognised as a subject for scientific study.

Many explanations have been given, but none quite so frank and illuminating as that given in *The Listener* (October 16) by Norman R. Campbell. "Since almost all fully-trained scientists are professionals nowadays," he writes, "and depend on the success of their work for their livelihood, are they to be blamed for avoiding topics in which success would be uninteresting and as futile as failure?"

It is well-known that scientists—like Sir William Crookes and Sir Oliver Lodge—who have studied psychic phenomena and vouched for their reality have done so at the risk of their scientific reputation; so that Mr. Campbell may be right in attributing caution to the rank and file. But it is disconcerting to have it affirmed that scientists can be so unscientific as to ignore the call of truth because of fear for their own livelihood. This accusation has often been made—and, it is to be feared, with some degree of truth—against clergymen, but scientists are generally supposed to be above such mundane considerations. Spiritualists may well exclaim: Et tu, Scientist?

What a book is troubles me less and less: what it stirs up within me, that is the great thing.—GOETHE.

TOPSY : THE STORY OF A SOUL

III.—THE CHILD SLAVE

In the two previous instalments of this intensely interesting story, it was told how Lili Alani, the little slave-girl from Samoa, completely lost sight of her parents, who had been torn apart and sold to separate owners. They both died not long afterwards. They had been carried away from Samoa, and had been forced to become plantation slaves. The story was written by Mr. Norman Swaine from the dictation of Topsy and other controls of Mrs. P. Nash.

AND what of Lili Alani's part in this family tragedy? Of the actual separation she has no memory at all; nor of her parents, nor even of her real name. She only knew herself as TOPSY—a name bestowed upon her later on by the plantation workers. After all, she would have been barely four at the time, and later experiences would obliterate what memories she retained of the first chapter of her life.

The child must have spent some time herded with others in some enclosure near the slave market. In speaking of it—as of all later happenings—there is always the note of intense loneliness in the child's story. She said: "We were crowded together. The hot sun was burning down on the piccaninnies; young men and women, old men and women mingled together. I felt so alone. I stood close to a white-haired negro massa who had spoken to me several times; once he held my hand, but I drew it away. I was afraid of him, yet I was glad to be near him; I squeezed as close to him as I could. . . . We were all afraid of the people who came and looked at us—they seemed to be looking at something that was not alive. I wanted to run away. But I knew I could not run away . . . Then they came and felt us, and I wanted to cry out as those rough hands touched my body; then one man pulled me roughly on one side, and I knew he had bought me."

Topsy's new master was a half-caste, George Grieg, who possessed several small cotton plantations in western Georgia. The long journey there was a severe trial to all the newly-purchased slaves, the little girl's only comfort being that the old "negro massa" Jake was one of the group. Of all the others she was afraid. She was not of their race, and they thought her unfriendly. She was even at first suspicious of Jake, who only gradually won her confidence by his persistent efforts to ease the many discomforts of the long trek for the child.

With horror Topsy recalls one incident that occurred as the slaves were being transported down the Mississippi: from her hiding place behind a baulk of timber, she saw two members of the white crew baiting some of the black women, while their men stood by sullen and helpless. Finally, one of the women who tried to escape was mercilessly flogged, as a warning to the others; and as the white men swaggered away, the poor terrified child shook with sobs and fear. "That night," she says, "I prayed that I might never grow up."

From Roma and Kamal, Topsy had inherited the Samoans' natural love of beauty; and, in spite of constant unhappiness and misery, the child could always find beauty in the cotton fields where she was now put to work. The sea of white petals delighted her, changing gradually as they did to pale pink, then to deep red, to leave a small boll, which swelled until it burst, revealing the fluffy snowball of cotton. She speaks also of the "yellow star flowers" (Jasmine), the "blue sky flowers" (flax) and a scarlet poppy.

Like her mother of old, she says: "I would talk to the flowers and the birds, those little souls of wisdom; I would listen to their song and feel happier." She liked, too, the weevils she found in the cotton plants: "I

would laugh at them, they were so slow, and I would build bridges for them of twigs."

So days passed into months, and months into years, while Topsy worked in the cotton fields. Her relations with her fellow slaves never became intimate. She was different: other piccaninnies had fathers and mothers—she had none, and she often wondered why. She watched their games in the evening, but never shared in them; she preferred her flowers and the birds to these different other folk amongst whom she lived. Even at night she would often creep away and sleep out in the open by herself, watching the stars and talking to them about her little perplexities.

Only the old negro Jake was admitted to her friendship. He had seen something, though he never spoke of it to Topsy, of the tragic breaking-up of the Samoan family of three, and he understood. Topsy remembers him as "very old,—his head covered with silky white hair, with vivid black eyes." When work was over in the evening, he would sit in front of his hut smoking a home-made pipe, and the child would crouch beside him and watch. Later on this staunch friend said of Topsy: "If you had seen as I did that little face lose its laughter, those bright eyes become wells of fear, you too would have desired to comfort and to protect." And many a blow did the old man suffer on her behalf when other slaves resented the little girl's aloofness and reserve.

Topsy tells us that she had no dress, "nothing to cover my body"; and she was far less fitted to endure the intense heat than the woolly-headed negroes. She had a basket strapped across her back, into which she had to pack the cotton, and the hard straps galled her flesh. The Overseer walked amongst them with his heavy whip, to see that they wasted no time. Only a short rest was allowed, with a meal of coarse mealies or stiff rice. Jake says of it: "It was mealies of a sort, with pans of water, not too good and not too clean; always someone would be stricken down with illness." At night the baskets of cotton were weighed, and woe betide the adult or the child whose load was under weight! "Even we little children," says Topsy, "carried long scars on our bodies where that whip had struck. How we hated that Overseer! As I walked from bush to bush, I would whisper to the weevils and to the flowers my hatred of him. . . . I wanted to see in his eyes the pain I had often seen in the eyes of the slaves,—I wanted him to be hurt. I longed to be able to lash him as he lashed the slaves until they fainted with the pain. Was it very wicked of me to hate him like that?"

Often, as need demanded, George Grieg would have a bunch of slaves moved from one plantation to another, and Topsy has not forgotten these long tramps along the dusty roads in the burning heat, mothers carrying their babies in their arms, fathers with slightly older piccaninnies on their backs; Topsy trudging along beside old Jake, a rag torn from his clothing round her unprotected head, and her feet unbearably swollen and painful; behind, the Overseer, driving them on, and with no favours for "the sullen little brat," as he termed Topsy.

So she grew until she was eight years old—her soul filled with burning hatred of all white folk, Jake her only friend. Then one morning she was ill—"My head was burning—I could hardly move. I just wanted to drink and drink, but the water made me sick." But out into the fields she had to go; though it seemed quite impossible to fill her basket. The straps chafed her skin intolerably, she could not see what she was doing or where she was going. Finally she crawled underneath some shrubs by the side of the field and slept.

When she awoke she was light-headed; she remembers queer dreams she had. Then suddenly she realised that her basket was almost empty, and the horror of the

(Continued at foot of next column).

DISCOVERED BY A DREAM

THE Church Congress which met at Bournemouth this month held an exhibition of old Church plate in the Winter Gardens, and asked the Rector of Wareham to send three bits of his Church antiquities. One of them was the big brass alms dish in the West Vestry.

"Some years ago," says the Rector, "I was showing a lady round the Church, and when she saw the alms dish she said: 'About 60 or 70 years ago an aunt of mine was staying at the Rectory, and when she came down to breakfast one morning she said that she had had a strange dream, which told her that if they would search behind the wooden panelling in St. Mary's Church they would find something, but what they would find the dream did not say. The Rector's family laughed at her, but she was so persistent that she at last persuaded them to go to the Church and pull away some of the panelling. Hidden behind the woodwork they found this great alms dish.'"

"Though I cannot explain how she dreamt this," the Rector adds, "I can understand how the alms dish came to be hidden. In the days of Oliver Cromwell the Puritans went round the country smashing all ornaments in Churches that they considered idolatrous. Built into the wall near the lectern at St. Mary's is a stone carving of our Lord on the Cross, with the Virgin Mary and St. John standing by His side. The Puritans smashed this. The people of Wareham, fearing what the Puritans might do (they hammered in the noses of the 12 Apostles on our lead font), concealed this brass dish behind the panelling on the wall of the chancel."

A TRANSFERRED DREAM

Can anyone explain dream experiences? A few nights ago, I had a vivid mental picture of a pup tearing at something, the pup was white with dark spots. My daughter, sleeping in the next bed, was restless and whimpering. I gently woke her, and she said, "A dog keeps worrying me, he's tearing at my frock; he's not a big dog, only a pup, he's white with black spots."

Early one morning I was dreaming that I had given a dog to a public-house owner, and on going there, had found the poor thing tied up and starving. I was struggling to set him free when I woke to find my girlie sitting up, whispering to herself, and waving her arms about. I asked her what new game she was playing and she said: "It's a new kind of dip, it goes like this: 'A hungry dog went into a public-house,' etc., etc."

In the first instance, was she getting my mental vision, or was I getting a picture of her dream? In the second (my dream) was I getting her mental picture? She, of course, was awake on the two occasions.

JEANNE MOTAFRAM.

(Continued from previous column).

whip roused her. Blindly she struggled back to the cotton plants, feebly stuffing handfuls into the basket. Then in her panic and her delirium she gathered some stones and pushed them into the bottom of her basket; but the stooping made her giddy and fall down. Jake was nowhere about, or he might have helped; but Topsy was alone. She remembers somehow reaching the weighing shed, her basket being overturned, the Overseer's glare—and then . . .

Of the actual flogging, she only says: "I did not cry out." Jake's attempt to interfere only further enraged the bully, as did the mutterings of others; he did not desist until the child lay a broken heap upon the ground; and even then he forbade the rest to touch her.

When Topsy recovered consciousness, she contrived to crawl to a nearby pool; it was covered with filthy scum, but it was cool in the night air and she bathed her little hands and drank. Then she passed once more into a delirious sleep.

(Topsy's Story will be continued in LIGHT next week)

SPIRITUALISM'S HELP TO RELIGION

THE "CONFRATERNITY" CAMPAIGN

THE Fortune Theatre, London, was again crowded to its fullest capacity, and many people were unable to gain admission on the occasion of the third of the series of "Confraternity" mid-day meetings on Friday last week.

Mrs. St. Clair Stobart, presiding, said that in these meetings, organised by the Confraternity of Clergy and Spiritualists, they were witnessing a demonstration of historic import—of import to the Churches, because, as the Clergy-members of the Confraternity realised, in order to recover the life and inspiration of the first two centuries, the Church must recover the beliefs of that time, and those beliefs included belief in Spiritualism and spiritualistic practices. And of import to Spiritualists, because they of the Confraternity realised that if Spiritualism or spiritualistic practices were not to degenerate into psychism, they needed to be backed by the Christian teaching of the first two centuries. In short, co-operation between the Churches and Spiritualism was essential for the salvation of both.

Mr. George H. Lethem, who spoke for the Spiritualist group, said Spiritualism did not seek—as some people supposed—to do away with Faith, or even to belittle its importance. What it did offer to the Churches was assurance of Survival and some definite knowledge of the after-life, on which Faith could be securely built. Faith built merely on belief was like a house built on sand—it might serve very well until the storm of a great or distressing bereavement came and then in many cases, as experience was constantly proving, it was likely to collapse. Even clergymen, who asked others to believe in survival, were amongst those who, in the agony of bereavement, cried out for assurance. It was one of the puzzles of the age that Church leaders should not realise the help that Spiritualism could give them; and it was because the members of the Order of the Preparation for the Communion of Souls recognised that Spiritualism was the ally, and not the enemy of religion, that they were publicly co-operating with Spiritualists.

The Rev. S. M. Whitwell, vicar of Chardstock, Devon, who spoke for the Clergy, stated that he was himself a Medium, and told of a number of occasions when he had seen deceased parishioners, received messages from them and passed them on to their friends. Recently he said, he was very tired after conducting harvest festival services and, in the Church, he prayed for strength to go on. Looking up, he saw by his side his daughter, Joy, who had passed over. She soothed and encouraged him and placed her hands on his head and instantly he became fresh, happy and revitalised, and this heaven-sent buoyancy lasted for days.

"There is nothing so sure," said Mr. Whitwell, "as that Spiritualists have a message on which the foundation of Faith can be surely laid. And it is good to see the Clergy realising that they may draw help and inspiration from it. There is a great invisible empire which is just as highly organised as our own world—an 'other world' just as real as this one—a world full of loving services with which those who are wise will keep in contact. The message of Spiritualism is the greatest thing in the world, and it has a vision of truth that promises happiness to all."

Clairvoyant descriptions were given by Mrs. Estelle Roberts with telling effect. Twice, after descriptions and names had been recognised, she asked "Could I have known anything of all that?" and the answer of the recipients was that they had never seen her before, and therefore she could know nothing about them.

At the meeting to-morrow (Friday) the speakers are the Rev. R. W. Maitland and Mr. Arthur Findlay.

LONDON SPIRITUALIST ALLIANCE LTD.

FOUNDED 1881

President
Miss LIND-AF-HAGEBY
Hon. Treasurer
CAPT. A. A. CARNELL

and

THE QUEST CLUB

Hon. Librarian
STANLEY DE BRATH, M.I.C.E.
Secretary:
Miss MERCY PHILLIMORE

16 Queensberry Place, South Kensington, London, S.W.7

OPEN 10 a.m. to 10 p.m. (Sundays Excepted)

Phone—Kensington 3292-3.

Telegrams—"Survival, London."

INCLUSIVE MEMBERSHIP FEE—ONE GUINEA PER ANNUM (i.e., L.S.A. and Quest Club)
Dates from month after enrolment, includes use of Library, admission to all ordinary meetings, use of rooms and facilities for sittings with approved Mediums. Members resident abroad may have use of Library. Library Catalogue (classified) 2/10 post free.

DIARY OF EVENTS

PUBLIC MEETINGS FOR ENQUIRERS
Tuesdays at 7.30 p.m.
(Clairvoyance and Psychometry.)

October 29th—Mrs. GRACE COOKE. (Silver Collection)

Wednesday, October 30th, at 3 p.m. **Demonstration of Clairvoyance**—Mrs. Livingstone.

Thursday, October 31st, at 8.15 p.m. **LECTURE**—Mr. R. C. Cammell on "The Mystic Way," Chairman: Her Grace The Duchess of Hamilton.

Group Seances—Fridays at 7 p.m. (Limited to 10).

October 25th. Miss Lily Thomas.

November 1st. Mrs. Annie Brittain.

Thursday, November 7th at 8.15 p.m., at Caxton Hall, Westminster.—Miss Lind-af-Hageby on "The Challenge to Modern Thought and Action by the Evidence for Survival." Reserved Seats, Members: 1/- Non-members, 1/6; Admission free: silver collection.

SYLLABUS ON APPLICATION

DAILY ACTIVITIES.

Private Sittings, Trance and Normal, are arranged daily with approved Mediums, including Mrs. Abbott, Mrs. Clifton Allen, Miss Naomi Bacon, Mrs. Brittain, Miss Frances Campbell, Mr. Leigh Hunt, Miss Jacqueline, Mrs. Livingstone, Mrs. Mason, Miss Lily Thomas, Ruth Vaughan.

Physical and Psychical Diagnosis and Psychometry: Ruth Vaughan Monday, Wednesday (morning) and Thursday.

Advice concerning the Psychic Faculties, also Private Sittings and Classes for Psychic Development: Mr. Leigh Hunt.

Spiritual Healing (Voluntary): Brig.-Gen. Kemp, C.B., C.M.G., every day Miss Ethel Topcott (Trance), Tuesday, Wednesday and Thursday.

Devotional Groups for Absent Healing: Conducted by Mr. W. H. Evans. Sitters invited.

Mondays, 2.15–2.45; 6.30–7. Tuesdays, 6.45–7.15. Wednesdays, 3.30–4; Animal Group, 5–5.30. Thursdays, 3.45–4.15; 7.45–8.15. Fridays, 2.30–3, 7.30–8. Obsession Group, Saturdays, 3–3.30

Special Assistance to Enquirers:

Vice Admiral Armstrong: Tuesdays, 3.30–5.30;

Mr. Stanley De Brath: Fridays, 3–6 p.m.;

The Secretary: Every day (Except Saturdays), 10.30–12.30 and 2.30–5.30, and during Evenings when Meetings are held (it is advisable that appointments be made).

L.S.A. AND QUEST CLUB NOTES

THE MYSTIC WAY

IN the sayings of the great teachers, progress towards righteousness is often spoken of as "The Way." "This is the way, walk ye in it," and "Strait is the gate and narrow is the way," are examples which come readily to mind. It is an indication that religion is more than belief; it is a way of life. There is in the phrase that which smacks of the open air, as if one were called to the highways and more exalted regions where the air is sweet and clean and untainted with the exhalations of damp and swampy places. How apt are the similes used by the Great Ones! Do not the lower elements of our nature, with its passions and waywardness and selfish seekings, indicate a greater harmony with the miasmatic vapours of swampy regions? There is one thing about goodness we never find with evil; that is its wholesomeness, a something pertaining to the high places of the world. Do we not, when we ascend the hills, feel a subtle change in ourselves? It is as if we left something behind that is unworthy and unable to live in the more rarified air of the mountains. As we ascend we feel a growing kinship with the good and beautiful. We see ourselves more clearly; egotism shrivels when we are alone with the mountains and God.

It is the manner of men to designate "The Way" as a "secret path," or "The Mystic Way," but whatever label men put upon way of life, we all, at last, unfold the faculty of reading the signpost. On Thursday, the 31st inst, Mr. R. C. Cammell will tell us about "The Mystic Way," and doubtless through his mind we shall have a peep of the road that leads to the Celestial City. We are all wayfarers, all on the road and wishful of knowing something of the difficulties and possible dangers to be met with on our quest. It is

really a great adventure in which the soul goes forth clad in the armour of faith and prayer, to slay the dragons of self and greed. We are confident many will come to hear Mr. Cammell and will be helped by his utterance. Her Grace the Duchess of Hamilton will be in the chair.

NOTES OF OUR WORK

The work of the session is now in full swing and attendance at all meetings is good. Many enquirers have called and several have joined us as members. There is room for many more members, and we hope as the session goes on the numbers will swell.

Favourable comments on the work of our Mediums are frequently made, and it is certain that great good is done by them. Many a grieving heart is comforted and the way of life made smooth by the ministry of the unseen watchers.

The healing work goes on steadily. The good done is evidenced by the growing demand for service from many sufferers. Every day brings enquiries about our absent healing, and our links stretch out to the ends of the earth. May I again appeal to those who may have a little time to spare to help in this work to come along to our groups.

Remember the Caxton Hall meeting on November 7th, when our President, Miss Lind-af-Hageby, will lecture on "The Challenge to Modern Thought and Action by the Evidence for Survival."

W. H. EVANS.

FUTURE BRANCH MEETINGS

Jersey, November 12th—Address by Vice-Admiral J. C. Armstrong.

Guernsey, November 13th—Address by Vice-Admiral J. C. Armstrong.

Oxford, November 6th—Address by Captain E. J. Langford Garstin.

Winchester, November 15th—Platform Demonstration by Miss Lily Thomas.

A WARNING FROM THE "OTHER SIDE"

General Rimington called at the Alliance on Thursday last week and, in the course of conversation, spoke of an interesting incident which had occurred during a sitting with Mrs. Perriman. The sitting took place on April 16th last, when General Rimington's son (who was killed in the war) communicated. Amongst other things, he said that those on the "Other Side" were employed in promoting peace in Europe. General Rimington replied that that was surely rather difficult with such men as Hitler and Stalin in the control of affairs. "Oh," responded his son, "it is not they who are giving trouble. It is a man in Italy." He said that he was present at a meeting where the men in Italy were sitting around a table and from that he knew this man was going to give trouble.

A remarkable story is told, in a message from Riga, of a ten-year-old girl, a farmer's daughter, who cannot read but is able to "repeat aloud exactly what another person in the room is reading silently" whether it be in her own language (Latvian) or in some foreign tongue. The case, it is stated, is being investigated by the Latvian Medico-Legal Institute.

British College of Psychic Science, Ltd.15 QUEEN'S GATE, LONDON, S.W.7.
(Telephone: WESTERN 3981)Hon. Principal: Mrs. HEWAT MCKENZIE
Secretary: Mrs. M. HANKEY**LECTURE**

(Visitors, 1/-)

WEDNESDAY, OCTOBER 30th, at 8.15 p.m.—

Mr. J. B. M'INDOE

"Mediums and Molecules"

GROUP CLAIRVOYANCE

(Members, 2/6; Non-members, 4/-)

(Limited to eight sitters. Seats must be booked)

FRIDAY, OCTOBER 25th, at 5 p.m.—

Mr. G. de BEAUREPAIRE.

MONDAY, OCTOBER 28th, at 3 p.m.—

The ROHAMAH RHAMAH.

FRIDAY, NOVEMBER 1st, at 5 p.m.—

Mrs. LILLIAN DUNCAN.

WRITE FOR SYLLABUS.

**SPIRITUALIST COMMUNITY
GROTRIAN HALL**

115 WIGMORE STREET, W.1.

President: HANNEN SWAFFER. Chairman and Leader: Mrs. ST. CLAIR STOBART. Hon. Treasurer: H. B. SIMPSON.
Secretary: Miss F. V. GREGORY, M.B.E. Telephone: 6814 WELBECK**SUNDAY, OCTOBER 27th, 1935.**

11 a.m.—Mr. ERNEST HUNT

Clairvoyant: Mr. Thomas Wyatt.

6.30 p.m.—Mrs. ST. CLAIR STOBART

Clairvoyante: Mrs. Helen Spiers

Sunday, November 3rd, at 11 a.m. ... Mr. GLOVER BOTHAM

Clairvoyante: Mrs. Evelyn Thomas

Sunday, November 3rd, at 6.30 p.m. ... Mr. J. B. M'INDOE

Clairvoyante: Mrs. Stella Hughes

Silver Collection on entry.

OPEN MEETINGS

Mondays, 6.30 p.m.

Wednesdays, 12.30 p.m.

Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free

Monday, October 28th.—Speaker: Mr. Harold Sharp.

Clairvoyante: Mrs. Stella Hughes.

Wednesday, October 30th.—Speaker: Rev. Maurice Elliott.

Clairvoyant: Mrs. Rose Livingstone.

Monday.

WEEKDAY ACTIVITIES

2.30—4 p.m. Mrs. Livingstone, by appointment.

2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to

Mrs. Moysiey (Hon. Secretary).

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

6.30 p.m.—Open Meeting in the Grotrian Hall.

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write

to Miss Robertson (Hon. Secretary).

Tuesday. Mrs. Livingstone, by appointment.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

Thursday. Miss Lily Thomas, by appointment.

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write

to Miss Mitchell (Hon. Secretary).

Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

WEDNESDAY CIRCLES (limited to eight sitters)

Members, 3s.; Non-Members, 4s.

Oct. 30th. 2.30 p.m. Mr. Glover Botham. 6.30 Mrs. Evelyn Thomas

Nov. 6th. 2.30 p.m. Mrs. Livingstone. 6.30 Mrs. Fillmore.

Private Sittings arranged daily with the following mediums:—Mr.

Glover Botham, Miss Frances Campbell, Mrs. Esta Cassel, Mrs. Fillmore, Mrs.

Hirst, Miss Jacqueline, Mr. Horace Leaf, Mrs. Rose Livingstone, Mrs. Evelyn

Thomas, Miss Lily Thomas and Mr. Frank Leah (Psychic Portraiture).

Fridays at 6.30 p.m. Commencing Friday, October 18th—

A Course of Four Lectures by Miss Jacqueline

October 25th—Subject: "Cheirotherapy."

Chair - Mrs. ST. CLAIR STOBART

November 1st—Subject: "Obsession"

Chair - Mr. GEORGE NOBLE.

Thursday, October 24th, at 7.30 p.m.

Mrs. HELEN SPIERS,

Demonstration of Psychometry.

Members, Silver Collection; Non-members, 1/-

Wednesdays at 6.30 p.m. Commencing Wednesday, Oct. 30th.

Instructional Course.

A Series of studies in Spiritualism. 12 classes, held by Miss Eddison

and Dr. A. E. Neale. Fee for course: Members, 5/. Non-members, 7/6

PSYCHIC BOOKSHOP AND LENDING LIBRARY OPEN DAILY

(Saturdays excepted) 11 a.m. to 6 p.m.

CONFRATERNITY LUNCHEON-HOUR MEETINGS

at THE FORTUNE THEATRE, commencing Friday, Oct. 4th, 12.30—1.30

Addresses by representatives of the Churches and by Spiritualists

Clairvoyance—Mrs. ESTELLE ROBERTS

For further particulars see page 678.

Marylebone Spiritualist Association.

LIMITED BY GUARANTEE.

SUNDAYS at 7 p.m. at

**QUEEN'S HALL
LANGHAM PLACE, W.1.**

Sun., Oct. 27th. Speaker: Rev. MAURICE ELLIOTT

Clairvoyante: Mrs. Stella Hughes.

Sun., Nov. 3rd. Speaker: Mr. ERNEST OATEN

Clairvoyante: Mrs. Helen Spiers

For particulars of weekday activities at Headquarters, Marylebone House,
42 Russell Square, W.C.1. Apply Secretary: MUSEUM 0676**The London Spiritual Mission**

13 PEMBRIDGE PLACE, BAYSWATER, W.2.

(Marriages Solemnised)

SUNDAY, OCTOBER 27th.

11 a.m.—Mrs. D. C. WILLIAMS, Trance Address.

6.30 p.m.—Mr. H. ERNEST HUNT.

WEDNESDAY, OCTOBER 30th, at 7.30 p.m.

Mrs. S. D. KENT, Clairvoyance. (Silver Collection).

FRIDAY, NOVEMBER 1st, at 8 p.m.

Dr. ISIDORE KOSMINSKY, Lecture.

Subject: "Astrology as a Spiritual Science."

(Silver Collection)

The 'W. T. Stead' Library and Bureau

5 SMITH SQUARE, WESTMINSTER Telephone: Vic. 0567

Hon. Principal: MISS ESTELLE STEAD.

WEDNESDAY, OCTOBER 30th at 3 p.m.—Mrs. GARLAND

Circle for Clairvoyance (Limited to 8)

Members 3/-; Associates and Visitors, 4/-

"AT HOME"—FRIDAY, NOVEMBER 1st, at 3.30 p.m.—

Mr. H. O. EDWARDS

HEALING—Mrs. and Miss Cannock. Mondays, 2.30 to 4.30 p.m.

Wednesdays, 5 to 7 p.m.

Tuesdays, 3 p.m.—PUBLIC CLAIRVOYANCE (Silver Collection).

Thursdays, 3 p.m.—OPEN DEVELOPING CLASS.

(Members, 1/-; Associates 1/6)

AT HOME—FRIDAY, OCT. 25th, at 3.30 p.m.—

Mrs. HEWAT MCKENZIE

Subject—"The Soul of Things"

TUESDAY, OCT. 29th, at 8 p.m.—

Mrs. ALICE BAILEY

Subject—"The Problem of Ideas"

Members 1/-; Associates and Visitors 1/6

SUNDAY, NOVEMBER 10th, at 10.45 a.m.—

An Armistice Day Service will be held at The Bureau

For further particulars write for Syllabus.

PSYCHIC DEVELOPMENT

Let us teach you to unfold your latent psychic powers

The Psychosensic Correspondence system is meeting with world-wide success. Why should not YOU benefit by it also? YOU possess inherent powers, why not cultivate them at home? We are constantly receiving letters such as these:—

R. 1431 "May I say, upon finishing my last paper, how very pleased I have been with the course. Not only have I been shown the way to psychic development, but my physical health has benefited and my sense of personal power increased. I consider my money well spent."

S. 1049 "This course is wonderful and has been a great consolation to me. The books are charged with a force one cannot fail to receive great benefit from."

Send 1½d. stamp for full particulars of the Course to the Secretary.

Mrs. ANNIE BRITAIN

attends daily for Private Sittings by appointment.

Also Group Seances every Wednesday at 3.30 p.m.

Limited to 8 sitters, 5/- (must be booked in advance).

Developing class (Mr. and Mrs. Brittain), Tuesdays at 7 p.m., 2/6.

THE PSYCHOSENSIC INSTITUTE,

28 St. Stephen's Road, Bayswater, London, W.2.

Phone—Bayswater 2790.

GLIMPSE OF JESUS AT CAPERNAUM

A ROSEMARY RECOLLECTION

By DR. FREDERIC H. WOOD

IN the *Daily Telegraph* of September 22nd (St. Matthew's Day), the Dean of Durham, Dr. C. A. Alington, wrote an appreciation of the Gospel associated with this disciple. After comparing the evidential values of the four Gospels, the Dean added that "the inspired meditations of the Fourth Gospel had an incomparable value of their own."

Mr. A. W. Trethewy, B.A., in his pamphlet *Biblical Criticism* (L.S.A. Publications, Ltd.) has pointed out that many of these "inspired meditations" of St. John xiv-xvii "resemble inspirational writing of one form or another," and I agree with him.

But would the Dean of Durham accept that? If so, where is the line to be drawn between the mediumistic gifts of the Patmos Seer and those of Stainton Moses, Geraldine Cummins, and many other accredited psychics? Again, how should we estimate the supplementary glimpses of Jesus obtained here and there through mediumship, which, whatever their evidential value, may sometimes show "an incomparable value of their own?"

In the Rosemary Records are many passages communicated by high spirit-intelligence, which, in beauty, may compare with those in the Fourth Gospel. Moreover—though this is not the place to argue—there are recorded memories of presumed former lives of Rosemary herself, which in one instance are made evidential by fugitive speech in a former language similar to that which has made her guide, the Lady Nona, familiar to students of psychic science. There are other memories of a later life spent in Palestine and Rome a generation after Christ. Here is one, prompted by a calm evening last summer when the hidden well of Rosemary's subconscious memory gave what appears to be a contemporary glimpse of Jesus.

"I remember a similar evening to this," said Rosemary, "with the sun hot, and the lake (Tiberias) calm and still. Shadows from the hills stretched like long fingers down to the water. In some parts, the hills went down into the lake, but where I stood was a flat stretch of shingly sand. There, in the evening, the people gathered round, mending the nets, washing the fishing-boats, and talking a lot of Jesus.

"Some of the people knew of Him. I do not think they had actually seen Him, but His death was so recent that living people would remember Him. In this spot He was revered and loved. They used to tell stories of how He came to Capernaum. There were a few fishermen's huts along the shore, some distance from Capernaum itself, for the fishing community lived apart. He used to go there to rest. He loved it—the peace and stillness over everything. Wherever He was, people's sickness and weariness fell away from them. They were uplifted by His presence. Even unbelievers felt it, too.

"He was slightly above medium height, they said; well-built with a straight frame, but thin, with broad shoulders and a graceful movement. His skin was swarthy like the Jews, but He had a fresh colouring tanned with the open air. His strange, mystical eyes varied from hazel to green, and His hair was brown with a reddish-bronze tint in it. He was very particular about cleanliness, and gave one the feeling of absolute purity in Himself. His hands were large, graceful and vibrant with power for healing the sick. He often walked with His left hand resting on His right breast, the right hand clenched by His side, head down, thinking deeply, and far removed from everything around Him. He was lonely, in that however close people were to Him—even His disciples—there was something in His aura which could not be pierced.

"When visiting people, He would sometimes walk in and sit down in silence. He would stay like that

a long time, then suddenly break forth into such eloquence that everybody else was silenced. Yet He seemed to feel the need of sympathy from all His listeners. He could always say just the right word to bring comfort and illumination. All through His life He had been an influence for good.

"That is how the people used to talk round about Capernaum, and tell of the days when Christ was among them. I was 15 or 16 years old, and it was from these people that my father came. He did not know Christ, but he was a Christian who taught the simple faith of Christ as taught to him. We were very poor, but in every village by the shore we had friends who were glad to welcome him, for he too had the power of healing, and his presence brought relief from pain.

This abbreviated reminiscence of Rosemary's, recalled from a subconscious memory which has become partially active as a result of psychic development, is not offered as proof of reincarnation, nor is this the place to argue that much-disputed problem. I merely suggest that if the Dean of Durham values the Fourth Gospel as "inspired meditation," the Church might, if it chose, find other records made by mediumship, which have a supplementary interest for Biblical scholars, if not "an incomparable value of their own."

BREATHING AND THE EMOTIONS

The annual general meeting of the British College of Psychic Science, on the 16th October, was noteworthy for a demonstration on the Psychograph, given by Dr. Alexander Cannon, M.D., the inventor. Two subjects, a young man and woman, were chosen and connected with the instrument, selected records were played and their eyes directed to coloured lights. Dr. Cannon explained that everything one sees or hears or acts is registered by a change in breathing, and that the instrument recorded this graphically. The chart produced was examined and explained later to the audience in a deeply interesting way. One record played on a radiogram, gave a demonstration of the heart beats of the doctor, as magnified by an instrument used in the medical schools, and probably for the first time many of the audience heard the human heart beating with tremendous vigour.

Dr. Cannon emphasised the value of the Psychograph in recording changes of mental states, such as occur in mediumistic control. The College will seek to make some experiments on this line in the near future with the Psychograph, as Dr. Cannon has very kindly loaned the instrument for a period.

Mr. Ernest Vickers' Monday lectures at 5.30 p.m. on Psychic Physiology, have begun at the British College. These are illustrated by many interesting charts, and students are gaining a practical and visual idea of what a Medium experiences when placing himself in a receptive attitude for phenomena. The lectures are particularly valuable to all leaders and serious workers, and should be crowded out.

1935. Price 1/1 Post Free.

A Path to God-Realization

By HARI PRASAD SHASTRI, D.Litt.

Obtainable from

J. M. WATKINS, 21 Cecil Court, W.C. 2 (Bookseller).

"THE GOLDEN KEY"

by EMMET FOX

This little book is unique. It is the spiritual way out of any difficulty. It appeals to members of any church whatever, or none. Post free 3d

Also "GETTING RESULTS BY PRAYER"

(How to pray successfully). Post free 10d.

From—

The Rally Office . Dept. F. - 9 Percy Street - London, W.1.

SCIENTISTS AND THE AURA

MAJOR PHILLIPS has this year improved upon his pith ball experiment which last year proved that we can move ponderable matter exactly as spirits move tables. There is sufficient electricity in the human body to charge the apparatus. The significant fact remained that there was no movement in the pith balls until someone definitely willed them to move. His "Auragraph" at the Inventions Exhibition this year measures the radiations of people standing within a few feet of the instrument. Their emotional vibrations are not only recorded but printed on a tape machine so that doctors can presently diagnose in new ways.

A distinguished Swedish scientist, Dr. Oscar Brunler, recently lectured on "Human Radiations." He traced definite scientific experimentation back to Reichenbach and gave that scientist, at long last the recognition his researches deserve. He stated that Kilnascrene glasses show the south pole of a magnet as yellow and the north pole as blue. A fellow of the Institute of Physics was asked to analyse them. He did so and found that the visible spectrum is almost cut out and only the ends approaching the ultra-violet and the infra-red rays affect the retina of the eye. But scientists are still only on the fringe of their studies. Dr. Brunler said the "Spiritualists thought the 'aura' was the soul, but it was something infinitely more beautiful." I have never yet heard any Spiritualist claim that the aura was anything more than a radiation. But we live and learn. Possibly the fact that it forms a sort of robe to the indwelling spirit may have given rise to the idea. All experiment proves physical as well as psychic reactions, so that both sets of extremists can quite honestly claim to have proved their case.

Dr. Brunler calls the rays in the electro-magnetic field surrounding the body "odic" and the long rays, which he says have been detected up to 200 feet by the Bonn University, "helioda." He is publishing a book in November on "The Influence of light and colours on health." He proposes to include some of his other lectures which will interest Spiritualists equally with the medical world.

Dr. Guyon Richards has been giving private demonstrations of the aura by means of Neon lamps. An interesting feature of his demonstrations is that he can get reactions from patients suffering from specific diseases identical with tubes containing similar bacilli. The point of interest to Spiritualists is that he has enlisted the services of a clairvoyant artist who paints the aura around patients' photographs, and each corroborates the other's diagnosis. Dr. Dudley Wright is working on somewhat similar lines and unblushingly uses a divining rod to locate disease.—R.B.

KILNASCRENE

Develops Clairvoyance.

post **10/-** free
with full directions for use.

From the—
London Psychic Educational Centre
17 Ashmere Grove London, S.W.2.

WIGMORE PSYCHIC CENTRE

Grottrian Hall (Studio No. 3)

115 Wigmore Street, London, W.1. (Telephone: Welbeck 7382.)
Demonstrator and Instructor: **HORACE LEAF.**

Private Interviews Daily.—10.30 a.m.—5.30 p.m., or by appointment.
Tuesdays, 8—Open Developing Circle, 2/- Wednesdays, 3 p.m.—Psychometry, 2/- Every Friday, 3 p.m. and 8 p.m.—Clairvoyance Seance (Trance), 3/6.

Psycho-therapeutics. **Psychic Development Postal Course.**
For particulars apply Hon. Secretary:—Miss C. GUILLOR.

Classified Advertisements.

Advertisements in **LIGHT** reach a large and growing circle of readers who cannot be reached through any other psychic journal; and results are almost invariably excellent.
Prepaid Rates for small classified advertisements—24 words, 2/-, minimum 2/-; every additional 6 words, 4d. Box number, 6d. extra.
Send with remittance to Advertisement Manager, **LIGHT**, 16 Queensberry Place, London, S.W.7. Telephone: Kensington 3292-3
(Advertisements given over the 'phone must be verified in writing).

CHURCH MEETINGS

NATIONAL SPIRITUALIST CHURCH, 16 Bath Road, Bournemouth. Resident Minister, Mr. F. T. Blake. Sunday Services at 11 and 6.30. Tuesday at 8, Phenomena; Thursday at 8, Phenomena. At 8, Educative lecture and discussion. Friday at 8, Healing. Guild attends to give treatment to sufferers

HEALING

C. S. COLLEN-SMITH, Ph.D., Ps.D., Psychotherapy, psychic healing; Mental and Nervous Disorders, Neuroses, morbid fears, etc. Also children. Available for Spiritualist Propaganda Meetings, public or private, Lectures, etc. 27 Manchester Street, W.1. (Welbeck 9449).

MISS JACQUELINE AND DR. BRAUN have opened a centre for Chiropractic, Radiesthesia, Relaxation and Auric Treatment at 2 Gloucester Terrace, Onslow Gardens, S.W.7. Ken. 7785. Further particulars later.

LONDON & COUNTRY HOTELS, etc.

QUEENS GATE, S.W.7.—14 MANSON PLACE.

Divan Bed-Sitting Rooms with breakfast from 27/- Other meals optional. L.S.A. 2 minutes. Kensington 7775.

SOUTH KENSINGTON. Comfortable Bed-Sitting Rooms. Hot and cold water with partial or full board. Close to L.S.A. Facing Gardens. 47 Onslow Gardens, S.W.7. Phone Ken. 3081.

SUSSEX.

"**YOUR SPIRITUAL HOME.**" All Bedrooms hot and cold water, electric light, gas fires, pure, varied, generous diet. Write for tariff—Mr. and Mrs. Massingham, 16 and 17 Norfolk Terrace, Brighton. (24)

CLACTON-ON-SEA.

Comfortable Board Residence. Sunny rooms. Vacancies for Christmas. Apartments. Moderate terms. (Home Circle). Mrs. Rylance, "The Den," Park Road.

DEVON.

THE CHINE HOTEL, SEATON, SOUTH DEVON. Perfect position, facing south. Beautiful Views. Warm, Sunny Winter Climate. Direct easy path down Chine to sea. Terms from 2½ guineas per week, inclusive. Individual comfort first consideration. Resident Healer. Treatments if required.

FOR SALE

"**BORDERLAND**"—Stead's epoch-making publication—the complete set of 18 separate numbers. Very scarce. In fair condition. What offers? Vall, 268 Albert Drive, Glasgow, S.1.



Write the Owner:

Professor N. EVANS, N.A.M.H., Herbal Specialist, 19 BEDFORD PLACE, BRIGHTON, Sussex

FOR SALE

with Possession

SPIRITUALIST — CHURCH —

Nontryglyn Road,
— Colwyn Bay —

Seats about 200, with 12 other rooms. **Suitable College, Schools Convalescent Home**, also adjoining Myrtle Villa, 14 rooms and about one-and-a-half acres of land in a beautiful quiet and private district.

Mr. ROBERT KING at **FRIEND'S HOUSE**
(Room No. 11)
SERIES OF 12 WEEKLY LECTURES Euston Road, N.W.1.

Tuesdays at 3.30 p.m. Admission 1/-.

Fifth Lecture: 29th OCTOBER—
"HOW PRAYERS HELP THE DEAD."
Copies of these Lectures may be obtained from Miss Freda Watson,
29 Catherine Street, Westminster, S.W.1.

MR. H. ERNEST HUNT

LECTURER, AUTHOR and CONSULTANT.

Psychology, Psychic Research and Spiritualism. Mental Training, Business Efficiency and Health.

Public Speaking Class, Fridays at 8 p.m.

Particulars re Appointments, Engagements, and List of Helpful Books from the Secretary:

The Studio, 20 Woodstock Road, Bedford Park, W.4.
Phone: CHISWICK 2446.

'Phone: ARChway 3996

Great Metropolitan Spiritualist Association Ltd.
WORTLEY HALL, Seven Sisters Road, Finsbury Park, N.4.

Sunday, October 27th—

11 a.m. Mrs. E. A. Cannock.

6.30 p.m. Mr. H. J. Edwards.

Clairvoyance: Mr. George Daisley.

EXCEPTIONAL OFFER

PARCEL D.
£1 Os. Od.

The Bridge	Published at £1 1s. Od.
Nea Walker	
Life of Sir Wm. Crookes ...	£1 5s. Od.
Fournier d'Albe	
Case for and against Psychical Belief ...	\$3.75
Edited by Murchison	
Family Ghosts	8s. 6d.
Elliott O'Donnell	
The Truth about Dreams	2s. 6d.
M. L. Cowdry	

THIS FINE SET OF NEW BOOKS

£1 Os. Od.

Post Paid, from

L.S.A. PUBLICATIONS Ltd.,
16 Queensberry Place,
London, S.W. 7

Psychic Certainties

Collected and Arranged

BY

H. F. PREVOST BATTERSBY.

A most valuable and concise collection
of the best authenticated cases of
every form of psychic phenomena.

*Contains the cream of twenty standard
works.*

We have acquired a stock of this book
(published at 5/-) on special terms, which
enable us to offer it at the reduced price of

3/-

(3/4 post free)

You should not be without this book.

L.S.A. PUBLICATIONS LTD.,
16 Queensberry Place, London, S.W.7

BOOKS ON SPIRITUALISM

THE EVOLUTION OF SPIRITUALISM

by Harvey Metcalfe, 7/6

JESUS THE CHRIST

by The Rev. G. Vale
Owen 4/6

THE KINGDOM of GOD and the Power and the Glory

by The Rev. G. Vale
Owen. 4/6

THE WITNESS

by Jessie Platts. 5/-

THE PRIESTHOOD OF THE LAITY

by The Rev. G. Vale
Owen. 1/6

KATHLEEN

by The Rev. John
Lamond, D.D. 6/-

AN ARTIST IN THE GREAT BEYOND

by Violet Burton. 4/6

THE BLUE ISLAND

Communicated by W.
T. Stead 3/6

HEALING THROUGH SPIRIT AGENCY

Written and compiled by
R. H. Saunders. 3/6

BEAR WITNESS 4/6

by A King's Counsel.

HOW SPIRITS COMMUNICATE

by The Rev. G. Vale
Owen. 1/6

BODY, SOUL & SPIRIT

by The Rev. G. Vale
Owen. 1/6

MORE LETTERS FROM HEAVEN

by Winifred Graham 4/6

At all Libraries and Booksellers.

HUTCHINSON

MANY PEOPLE HAVE
WISHED TO BE ABLE
TO CAST THEIR OWN
HOROSCOPES. THIS
BOOK WILL HELP THEM

Colin
Bennett's

What is

ASTROLOGY?

Astrology for the man-
in-the-street might be an apt description of this
book. The author gives an answer to his question
that should satisfy any enquirer. He explains astro-
logical terms in plain language, and, in short, the book
is a complete elementary guide.

IF YOU ARE INTERESTED IN
ASTROLOGY, YOU MUST GET
A COPY OF "WHAT IS
ASTROLOGY."

3/6

RIDER & CO.
Paternoster House, London, E.C.4.